1:Heckewelder M-5 (ca. 1800)1819
NM7 Delaware NM7

CHAPTER XVIII.

PRIDE AND GREATNESS OF MIND.

THE Indians are proud but not vain; they consider vanity as degrading and unworthy the character of a man. The hunter never boasts of his skill or strength, nor the warrior of his prowess. It is not right, they say, that one should value himself too much for an action which another may perform as well as himself, and when a man extols his own deeds, it seems as if he doubted his own capability to do the like again when he pleased. Therefore, they prefer in all cases to let their actions speak for themselves. The skins and peltry which the hunter brings home, the deer's horns on the roof of his cabin, the horses, furniture and other property that he possesses, his apparel and that of his family, the visits with which he is honoured by the first and best men among his nation; all these things shew what he is and what he has done, and with this he rests satisfied.

So with the warrior; it is enough for him that he is known to be a man of spirit and courage by the scalps and prisoners that he brings home; he never is seen going about boasting of his warlike exploits, and when questioned on the subject, he makes his answer as short as possible. Even when he is entering a town with his prisoners and scalps, he does not stare about to see whether the people are looking at him, but walks his usual steady pace and marches straight forward without appearing to see any body. When at some of their particular festivals, every warrior is called upon to relate his feats of arms, they make it a point to be as brief as pos-

1:Heckewelder M-5 (ca. 1800)1819
NM7 Delaware NM7
Huron NG5
Shawnee NN17

D
701 sible, leaving it to those who have done but little, to
727 swell their actions into importance, and give themselves credit for what they have done. I cannot illustrate this subject better than by a few anecdotes.

H In the year 1779, two war chiefs, the one a young man
S of the Shawano tribe, and the other an old warrior of the
701 Wyandots, living near Detroit, much celebrated for his
727 great actions, but who during the whole of the revolutionary war, could not be persuaded to take the field against the Americans, met accidentally at my house on Muskingum, where they had separately come to pay me a friendly visit. The Shawano (whose nation, by the bye, are noted for much talk,) entered upon the subject of war, and with much earnestness in words and gestures, related the actions he had been engaged in, shewing at the same time on his arm the mark of a bullet wound. During all this time, the Wyandot, smoking his pipe, listened with great attention and apparent surprise; and having afterwards to answer, according to custom, by relating what he had done, he laid down his pipe, and deliberately drawing off his clothes, except the breech-cloth, rose up and said: "I have been in upwards "of twenty engagements with the enemy and fought with "the French against the English; I have warred against "the southern nations, and my body shews that I have "been struck and wounded by nine balls. These two "wounds I received at the same moment, from two Che-"rokees, who, seeing me fall, rested their guns against "a tree, and ran up with their tomohawks to dispatch "me, and take off my scalp. With the aid of the Great "Spirit, I jumped up, just at the moment when they "were about to give me the stroke. I struck them and "they both fell at my feet. I took their scalps, and re-"turned home." Thus this grave and respectable veteran gave a lesson to the young Shawano, which, if he well understood, he, no doubt, ever after remembered;

3:Zeisberger M-5 (1767-1780)1910
NM7 Delaware NM7

a man he must secure a prisoner in his place. Should he lose more than one, responsibility weighs the more heavily upon him, and in default of showing an equal number of prisoners, his authority is at an end and he dare not think of continuing in the office. If an Indian loses his son, or one of his near relatives in war, whom he has highly valued, he gives a belt of wampum to a captain and desires him to go and take a prisoner to supply the place of the deceased. He takes his company into the enemy's country, and if he is fortunate in his exploit, immediately hangs the belt around the prisoner's neck to denote that he shall be received into a family and that his life is safe. Upon delivering the prisoner to his employer, the captain receives the belt as a reward, and the prisoner is adopted by the family as a son or near relative. But if he is unsuccessful or has been so unfortunate as to lose a man, the captain's standing is destroyed and he is disgraced. It depends, therefore, in large degree upon good fortune whether a man becomes or remains captain. There are never very many captains in one tribe, but always some.

Although a chief is not supposed to have much to do with war, his influence tends greatly either to prevent or encourage the commencement of a war, for the Indians believe that a war cannot be successful without the consent of the chief, and the captains endeavor on that account to live in harmony with him. It is not a light matter for the Indians to begin a war, as it might be among the Europeans, for a war having been begun it is not easy to bring it to an end nor to be reconciled to the enemies. The chief reason for this is that a certain number are killed on both sides and these, according to ancient custom, must be replaced by prisoners. War with the whites is a different matter, for the Indians usually secure more than enough of scalps and prisoners to make up their losses, and they may sue for peace at any time even while continuing hostilities. But with the nations of their own color they cannot do this, for they know that they will be punished by enemies who will avenge themselves in the cruelest manner.

The warriors consist of the young men, among whom, however, are those of fifty years and over. The warriors are under

3:Zeisberger M-5 (1767-1780)1910
NM7 Delaware NM7

the command of the captains, especially in times of war, and do nothing without their consent. They neither leave the troop nor go hunting, as they know that their life and honor in a great measure depends upon the prudent conduct of their captains, and they obey them with pleasure. The night previous to the march of the army is spent in feasting, at which the chiefs are present, a hog, if procurable, being killed for the occasion. After the feast the captain and his people begin the war dance and continue till daybreak when they are quite hoarse and weary. Sometimes they dance in turn, each taking the head of the hog in his hand; again all dance together. Spectators are admitted, and may even join in the dance. Sometimes instead of a hog a couple of dogs are killed, not because dog's flesh is a delicacy, for the Indian dogs are very lean, but because it is said to inspire them with the true spirit of war and murder. I have even seen women partake of this feast, eating the dog's flesh with great greediness. I have steadily and courteously refused to partake when invited. The war dance having been completed they march out on the following day. The captain leads and his men follow in single file. When they reach the end of the street, they fire their pieces one after another and the captain begins the war song. As both their friends and the women generally accompany them to the first night's encampment, they halt about two or three miles from the town, dance the war dance once more, and the day following begin the march proper.

As they commonly have a long and tedious journey into the enemies' land, their provisions are soon exhausted. They are then obliged to spend some days in hunting. No one enjoys any precedence during the march, not even the captain. They divide their provisions in equal shares, even if each man should get only a mouthful of bread or spoonful of meat. When they reach Indian towns with which they are at peace provisions are given them. They never go out in large parties but usually in small companies of ten or twenty, in order that they may not suffer so much for want of provisions. The captain is very attentive to the condition of his troop being answerable for all his men. If but a few are weary he orders all to halt till they

4: Tantaquidgeon E-5 (1930) 1942
NM7 Delaware NM7

778

The Medicine Bundle

The existence of the medicine bundle complex [33] among the Delaware has apparently escaped the notice of recent investigators in the field of Delaware ethnology. Both Harrington (1921, pp. 36, 42, 49, 65-66) and Speck (1931, p. 42) mention the use of personal and tribal fetishes but omit any reference to the bundle concept, as such. This is doubtless due to the deeply religious convictions of the informants who regard such objects as too sacred to be displayed or discussed in the unclean environment in which they must perforce live. It was not until the conclusion of the work that I learned of my informant's ownership of a medicine bundle. He was reticent about speaking in detail of its contents, but inferred that it was made up of personal charms and medicines.

While the use of the medicine bundle among the Delaware is not accompanied by the highly developed ritualism observed by the Medicine Bundle societies [33] of the central Algonkian tribes and others in adjacent areas, there is a simple code, characteristic of the trend of Delaware religious thought, to which the owners of the bundles adhere.

The Delaware bundle is said to contain sacred articles which are assembled in accordance with injunctions laid down by one's spiritual guardian in a dream vision. In addition to pieces of roots for use in concocting secret formulæ, a bundle usually contains personal tokens such as a bird claw, a feather, a piece of bone or horn, an animal tooth, a magic stone, or emergency gift.[34] One man may have several or all of the articles enumerated while others possess only one. Each case is of course determined by the supernatural experience of the individual. For example, men of the warrior class carry, besides their individual charms, some particular medicine prepared for the exclusive use of warriors.[35] Hunters carry an animal lure also prepared from a formula handed down from older generations, and carefully preserved. The bundles of the herbal practitioners and sweat doctors contain portions of rare roots and plants used in their healing practices. These different

[33] A term meaning "gathered together," used in speaking of the Medicine Bundle, refers to objects forming a collection intended for magical practices.

[33] This engrossing subject has been dealt with in detail by Skinner, 1913, p. 91; 1920, pp. 168, 266; Hoffman, 1893, p. 75; Kroeber, 1907, p. 418; Densmore, 1929, p. 93; Wissler, 1912, and 1916; Lowie, 1924 a, p. 335 ff.

[34] See medicine stone, p. 23.

[35] See warrior medicine, pp. 34-35.